

Neck and All.

A

S E R M O N

Preached at

Saffron Walden in ESSEX,

April 16, 1696.

Upon His MAJESTIES Safe Deliverance

FROM THE

Late Intended *Affassination.*

By SAMUEL CLERKE, B. D.

L O N D O N,

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To the Right Honourable
JOHN Lord CUTTS,
Baron of Gowren.

My Lord,

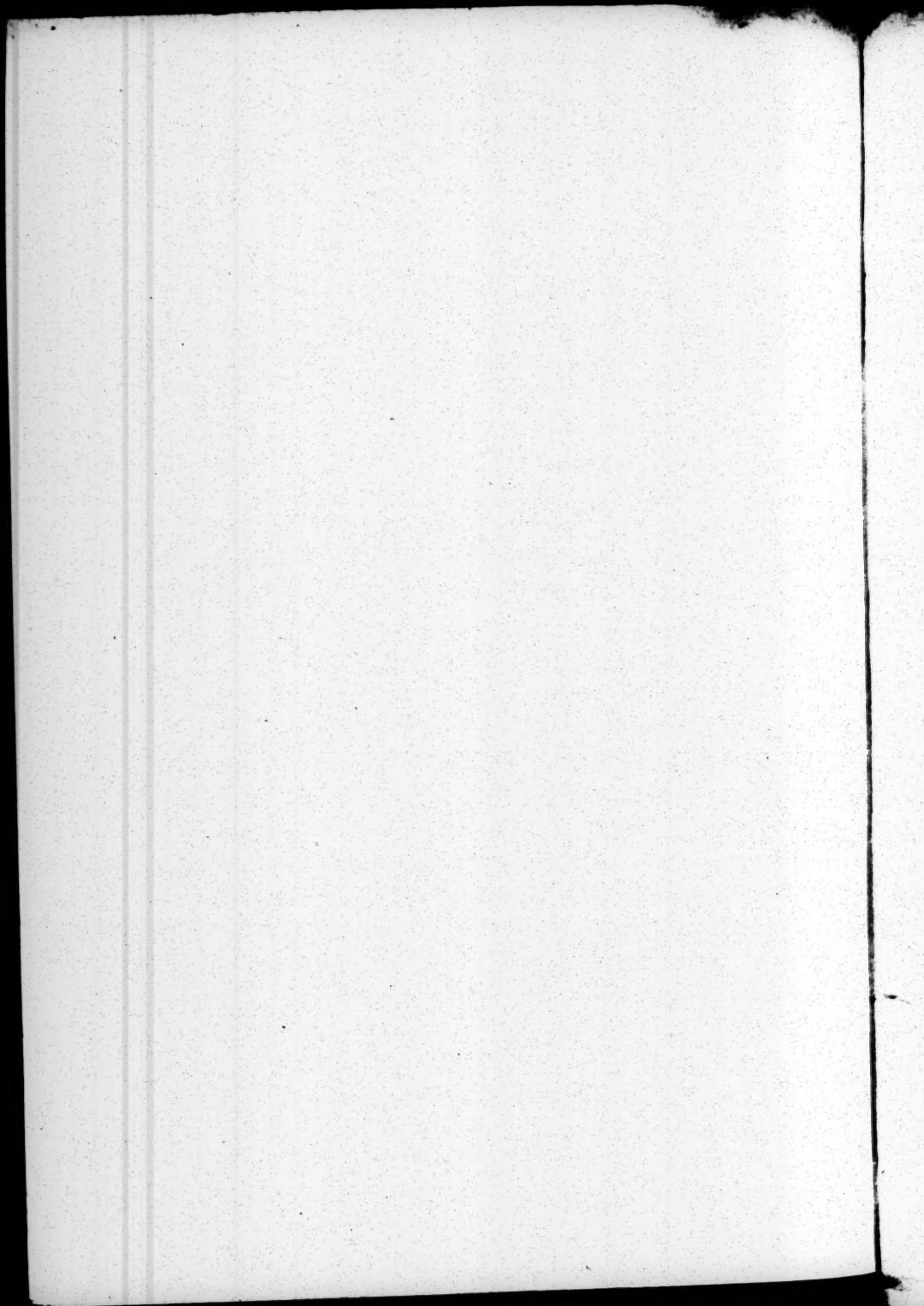
YOU having been Signally Serviceable
to His Majesty in the Subduing of
His Enemies, and with him, Pursu-
ing them from Place to Place (by which my
Text is Literally made good) I therefore
Humbly present the following Discourse to
You : Not for its own Worth, or to Blazen
Yours ; (which is already so Great, that for
me to Attempt it, would be a Derogation to
it;) but to Testifie that I am,

Right Honourable,

Your most Humble and

Faithful Servant.

Samuel Clerke.



2 S A M. 22. 38, 39, 40, 41.

I have pursued mine Enemies, and destroyed them; and turned not again, untill I had consumed them.

And I have consumed them, and wounded them, that they could not arise: yea they are fallen under my feet.

For thou hast girded me with strength to Battle: them that rose up against me, hast thou subdued under me.

Thou hast also given me the Necks of mine Enemies, that I might destroy them that hate me.

I Doubt not (Beloved) but that you all know, that one main part of our Solemn Meeting before the Lord this Day, is, (or I'm sure ought to be) to render Publick and Hearty thanks unto Almighty God, for his great Mercy towards this sinful and unworthy Nation, in the marvelous and unexpected Deliverance of our Gracious Lord and Sovereign (King *William* the Third:)- A Mercy (would time have given leave to have dilated upon) big with many more; and therefore greatly prized by us his People (I mean all, not Frenchified, or otherwise tainted) desirous of, and praying daily for his Long and Happy Reign. We are hereupon called to Rejoyce this day, and to return our Solemn Thanks to our All-Good-God. This you are all to do; and I am not only to Rejoyce with you in the Publick Mercies of this day, but also to direct you to the best way of Improving the Mercies you Rejoyce in; that they may prove introductive to yet greater than themselves.

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To that end I have chosen this place of Scripture, which contains both the Mercy, and Duty of the Day.

First, *The Mercy.* A Great One indeed ! The utter Destruction and Extirpation of our Enemies, in the two last Verses of my Text : *I have pursued mine Enemies and caught them; and turned not again, until I had consumed them. And I have consumed them, and wounded them, that they could not arise: Yea, they are fallen under my feet.*

Secondly, *The Duty.* Our Grateful Acknowledgment, we have in the other two : *For thou hast girded me with strength to Batt'e, them that rose up against me hast thou subdued under me. Thou hast also given me the Necks of mine Enemies, that I might destroy them that hate me.*

Time will not permit me to Descant upon each word, which was my first Intention when I pitcht upon the Place, designing withal, by way of History, to have advanced the present Mercy vouchsafed to us, in its several Gradations and Enhancements : But wanting that Light that I hoped for (though I have too too much to set forth the Horrid and Bloody Assassination designed against the Royal Person of King *William*; not to mention our selves with him condemn'd to the like fatal stroke) had not their * *Limping Cause* met with ill Success, which I pray God it may ever do, and that the Abettors thereof may receive their just Reward ; and since God has given

* *LIMP* was their *Waterword*, which if any could not give, they were to be stabb'd or kill'd immediately.

His Majesty the Necks of His Enemies, may they, according to their Deserts, be ~~Wrecked~~ up, never to Limp, or Halt more) Upon the aforesaid disappointment, all that I shall do shall be cursorily to propose the several Propositions that Naturally arise from the Words read to you ; and then to Consummate all in one Theorem, which shall be the Subject of my present Discourse.

The First Proposition deducible from these words is :

I. *That*

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I. *That the best of Kings, have commonly the worst, and most inveterate Enemies.* David, the King of Israel, an Holy man, the Favourite of Heaven (from whence he received a particular Encomium) how was he surrounded with Enemies? and (to use his own words) hunted as a Partridge in the Wilderness? One while by malicious and persecuting *Saul*; another while by potent and Politique *Achitophel*; and another by rebellious and unnatural *Ab-salom*? Were not *Shimei* and *Sheba*, *Doeg* and *Nabal*, *Ziba* and *Amasa* his Enemies? Not to name more. The Case is clear, it needs no insisting upon: Enemies then he had good Store. *I have pursued mine Enemies, &c.* But,

II. *These their Enemies may roar, and stamp, and fret, and foam, and for a time incommode them, but in the end they shall dearly pay for all; for they precipitate and hasten their own ruin by it.* *I have pursued mine Enemies, and destroyed them, and turned not again, untill I had consumed them. And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.*

III. God, at Length, appears eminently for them (that stand up for him) even to the destruction of their Enemies; yet, when vanquished, destroyed, consumed, they take not the glory to themselves, but attribute all to Almighty God. *Thou hast girded me with strength to Battle: them that rose up against me, hast thou subdued under me. Thou hast given me the necks of mine enemies, that I might destroy them that hate me.*

Thou hast girded me with strength. It is God that weakeneth, or strengthneth either party, (Ezek. 30. 24.) and rendreth their weapons vain or prosperous, (Isa. 54. and last.) It is a Metaphor (saith *Varatius*) either from a Soldiers Belt, which Buckleth his Armour close to him, and maketh him more steddily; or else from the Reins themselves, in which the Scripture sometimes places Strength, and Vigour. God did all for *David*, and had here the Glory of all his Valour and Victories. *Them that*

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that rose up against me, thou hast subdued under me : David ascribeth all to God, and useth wonderful variety of expressions, in setting forth his Benefits.

Thou hast given me the necks of mine enemies : To Chop them off, or Hang them up, at pleasure. A thing to them, emphatically Fatal; Mortally Pinching! But yet, no better can be expected; for the Neck that will not Bend, must Break. The Wisest of Men tells us (*Prov. 17. 14.*) *An evil man seeketh onely Rebellion : therefore a cruel Messenger shall be sent against him.* God hath Forces enough at hand to fetch in Traitors and Rebels : Good, and Evil Angels; Meteors, Elements, other Creatures, Reasonable, Unreasonable, Insensible. The Stones in the Wall of *Aphak* shall sooner turn Executioners, than a Rebellious *Aramite* shall scape unrevenge'd : Not to speak of Hell Torments, prepared for the Devil and his Angels; and by them to be inflicted on Rebels, and Reprobates. *Malum pati malum non est, malum facere malum est :* 'Tis no Sin to Suffer, but to Rebel is the highest Evil, and will (no matter how soon) be found to be *malum sibi*, in the end; the Ruin of the Traitor, and Rebel. Mischief they seek, mischief they shall have; take it from the Spirit of God himself, it is he that asserts it in those words of *Solomon*; *An evil man seeketh onely Rebellion, therefore a cruel Enemy shall be sent against him.* All, the least conversant in Holy Writ, do know the ill Consequence of *Ahabs* letting *Benhadad* go. My Text also is very plain : *Thou hast given me the Necks of mine enemies, that I might destroy them that hate me.* The Neck Verse will not serve turn here, no less than the Neck it self will do; for it is given to His Majesty, even to destroy them that hate him.

These Heads (you may see) arise naturally from the Text, but because too too comprehensive for to be discoursed of in a Scanty Hour, I shall Sum up the whole (I mean) both the great Mercy received, and Duty to be perform'd this Day by us, in this one Proposition.

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That great Mercies received by us, call for an answerable sense and acknowledgment from us.

'Twas *Elihu's* Counsel to *Job*, with respect to God's Providential proceedings with him, (*Job* 36. 24.) *Remember that thou magnifie his works which men behold.* *Elihu* thought it to be *Job's* Duty (and doubtless it was so) to Magnifie or Lift up the Name of God, even under afflictive Providences; to Exalt God, when God cast him down. But you are called this day to Magnifie the Work of God in comfortable Providences, and to Lift up his Name, whilst he is Lifting you up in Deliverances, and Heart-cheering Dispensations. 'Tis true, we cannot Magnifie any work of God, by making any addition to it, or making it greater than it is; but we should magnifie every work of God, by giving it its full dimensions in our Considerations of it, and suitable Affections to it. *The Works of the Lord are great, sought out of all them that have pleasure therein,* (*Psal.* 111. 2.) We then Magnifie them, when we search them out, when we ponder and weigh them in all their Circumstances, and this must needs afford singular Pleasure to an ingenuous Spirit; to a sanctified Soul. Oh 'tis sweet to trace the footsteps of God, along those pleasant Paths of Mercy and Salvation, wherein he hath walked towards his Church and People.

Two things I shall mainly insist upon at this time :

1. *What makes a work of Mercy or Deliverance truly Great?*
2. *What is that suitable sense we should have thereof?* To

begin with the

1. *What are the things which make any work of Mercy or Deliverance truly Great?* I Answer,

(1.) *A Work of Mercy or Deliverance* doth then deserve the Name of Great, when it involves our Spiritual, as well as our Civil and Natural Comforts in it, and rescues our Souls as well as Bodies from Ruin and Destruction. Temporal Mercies have their value, 'tis no small Mercy to have our Estates, Liberties, and Lives secured from

Rapine and Violence. *Deborah* celebrated this Mercy in her Song of Praise (*Judg.* 5. 6, 7, 11.) 'Twas a sad time in *Israel*, when they were barred from their Fountains, and forced to creep through by-ways and Woods by Night for fear of the Enemy. When the Courts of Justice were stop'd, and there were no Judges in the Gates: Therefore the People are here excited to Praise the Lord, for their Deliverance from these Calamities.

But it is a far greater Misery to be cut off from the Wells of Salvation, to be barr'd from the Springs of Ordinances, to be forced to creep through By and Obscure Ways to get Bread for our Souls, to have our Teachers driven into Corners (which had like to have been the Case of us here in *England*; nay was so in *Ireland*) now to be delivered from such Miseries, is a Mercy above all value. Liberty to serve the Lord our God without Fear, Liberty without a Snare or Hook in it, True Protestant Liberty, and a well settled and durable Liberty; for such is that we now enjoy (blessed be our God for it) what Soul can dilate it self wide enough to take in the Adequate Sense of such a Mercy?

We were glad of Liberty from our Enemies, when just Fears and Jealousies much darkned the Lustre of it: but the Lord in this Dispensation of his Providence has so Established the just Liberties of his People, in the deliverance of our Sacred Sovereign, that I hope it shall never more be in the power of violent Men, of one sort or other (*Pope or French, Jacobite or Sectary*) any more to oppress them. This the First.

(2.) *Then is a Deliverance deservedly stiled Great, when it is wrought out in an extraordinary manner, and the finger of God is eminently seen therein.* Thus it was with *Israel* in their Introduction into the Land of Promise, (*Psal.* 44. 3.) *For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst*

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a favour unto them. And thus was it in the 'Text and Day : It was not by the Strength of our own Arm, nor by the Length of our own Sword, that we have at any time Subdued, or Conquered our Enemies; no : it was a smile of Providence that did the Work. The Finger of God in Providence, appears in the secret influences of God upon the Spirits of Men, infusing Courage into the Hearts of some, and sending Faintness into the Spirits of others. *I have pursued mine enemies and destroyed them :* Pursuing implies Flight, or Fear. This the (2d.)

(3.) *The sudden Production of Mercies, magnifies it.* Mercies are highly to be prized. how long so ever we wait for them; but when they come surprizingly they come with great Advantage upon us, and have for that, the more Ravishing Sweetness in them. (Psal. 126. 1, 2, 3.) *When the Lord turn'd again the Captivity of Sion, we were like them that dream. Then was our mouth fill'd with Laughter, and our tongue with singing. Then said they among the Heathen, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad.* The Change was so great, so sudden, that it amazed them; they took it rather for a Phantom that deluded their Senses, than for a Reality. The Deliverance was incredible, they could not believe themselves to be delivered, when they really were so. They fancied when they came to *Jerusalem*, that it was rather a pleasing Dream of *Jerusalem* in *Babylon*, than so indeed. Are we indeed set at Liberty to Worship God at *Jerusalem*? Or are we mocked with a Dream? Or deluded with a pleasant Fancy of such a Mercy? So again we read (Isa. 66. 8, 9.) *Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a Nation be born at once? For as soon as Sion travelled, she brought forth her Children.* What! Sow, and Reap, in the same day? The Birth to Anticipate the Pangs of Travel? Who hath seen, or heard such things? saith the Prophet. Surely *England* and *Ireland* have seen

it this day ; for both have one King : whose Safety and Deliverance, we are to be alike thankful for.

Cardinal Pool once abused that place of the Prophet *Isaiah*, in his Letter to Pope *Julius* the 3d. applying it to the sudden Change of *England* to Popery, in the beginning of *Queen Mary's* Reign. But we are called this day to sanctifie the Name of God in a work of Providence, wherein the Lord indeed hath fulfilled it before our eyes : So great and sudden ! Our King was just upon the very brink of destruction, and yet escaped : which if He had not done, how had the Conspirators been reinforced by *France*, and it would have cost us hot Service to have extricated our selves ; it would have cost us most our lives, if not all. *Great and marvelous are thy Works, Oh Lord, God, Almighty ! just and true are thy Ways, Oh thou King of Saints.* Generations to come will think we do but Hyperbolize, when they shall but read one half of the Wonders of our days. This the (3d.)

(4.) *Then is a Mercy, or Deliverance Great, when the Lord carries it on through great Difficulties, and seeming Impossibilities.* The greater the Difficulties in the way, the greater must the Mercies be, when they arrive to us throw them all. Thus came the *Israelites* into the Land of Promise ; (*Psal. 66. 12.*) *Thou causedst men to ride over our heads ; we went through Fire and Water ; but thou broughtest us out into a wealthy place.* To pass through Fire and Water, is a proverbial Speech, noting the greatest difficulties, and most deadly dangers. Such was that at the *Red Sea*, a deliverance out of such dangers, may be called Life out of Death, and such have our deliverances been in these Nations. Our Enemies had grasped all power in their Hands, and were full of Confidence. They were holden together as Thornes, and drunk as drunkards, as the Prophet expresses it (*Neb. 1. 10.*) strong combinations, and answerable Confidence and security of the Event ; But when the time of Mercy was come, Armies, Navies Counsels,

Foreign Confederates, and Tiring Jacobites, all give way to the design of Mercy. And what are all the Mountains before Zerubbabel? What the most potent Enemies, to our David? This the (4th.)

(5.) *That which exceedingly Greatens a Deliverance is, the Seasonableness of it* : when it comes in the most opportune time. (Deut. 32. 36.) *The Lord shall judge his People, and repent himself of his Servants ; when he seeth that their power is gone, and that there is none shut up or left.* Mans Extremity is Gods Opportunity. The Lord suffers the danger to come to an Extremity, and then in the Mount of difficulties and streights he appears. If deliverance should come sooner (saith a good Man) it would be less valued ; and if later, it would come too late for our Comfort. He is a God of Judgement, and all his Works are made Beautiful by their Seasonableness. How the Case stood with the Protestant Interest in Europe, when God began to stir up the Spirits of the Princes to commiserate and relieve it ; We all know our Enemies lookt upon us as their sure Prey, and we could not but look upon our selves in great hazard : And how far our Adversaries had gone in this very juncture, I suppose generally known to all here present : The Lord suffered the Mischiefe conceiv'd to go to the particular fulness of its time, and then gave it a miscarrying Womb. *Who is like unto the Lord ! And what works are like his Works ?*

Lastly, *Then is a Deliverance truly Great, when it brings forth invaluable Blessings at a cheap rate.* What Enjoyments and Comforts more worth than our Lives come at easie Rates to our hands? We read (Isa. 9. 5.) *Every battle of the Warriour is with confused noise, and garments of blood.* War is Terrible and Costly, especially Civil Wars : When a Nation like a Candle lighted at both Ends, quickly consumes, and melts down in the middle. There are confused Noises in Battles, terrible to hear : The thundering of Drums, and sound of Trumpets ; the neighing of Horses,

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Horses, and shouts of Armies; the roaring of Canons; the shrieks and groans of dying Men: These are confused Noises indeed; and yet worth enduring all these, to hear the joyful sound of the Gospel, and preserve the pure Reformed Religion in the midst of us. 'Twere better to part with our Blood, than our Religion; better to exhaust our Treasure, and leave our Children poor, than divest them of the best of Blessings, and leave them to be train'd up in Idolatry, and stretch out their Hands to a strange God. But lo! What hath God wrought for *England*? You have Mercies (beloved) that have cost others dear, and they have cost you nothing. You have sold your selves for nought, and are redeem'd without Price. Your God hath been Liberal of Mercy, but sparing of Blood (unless it be the blood of Traitors, (better spilt than sav'd,) or else I understand not those words in my Text, *Thou hast given me the Necks of mine Enemies; that I might destroy them that hate me.*) What, such Mercies, so many Mercies without a stroke? According to this time it shall be said; what hath God wrought? A most wonderful deliverance he hath wrought indeed, my Text being made literally good in the Successive Conquests of our Gracious King, and his present Safety and Preservation from his Blood-thirsty Enemies. *I have pursued mine Enemies and destroyed them: and turned not again until I had consumed them. And I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.* Thus you see, what those Mercies are, wherein God shews his Greatness: And how this Mercy, or Deliverance vouchsafed us, corresponds therewith. Let us now

2. Consider, what that suitable Sense, or those Answerable impressions are, which such great Mercies call for. Holy *David* in the Text expresses a very becoming Sense, of the great things God had done for him, and his People.

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II

Oh that there were such an heart in us this day ! There are several things, wherein the comely behaviour of our Souls towards God under great Mercies doth consist.

Take Four or Five in Lieu of more.

(1.) In our Eycing the Hand of God in the Mercy, and Thankful Ascriptions of all the Glory and Praise to his Name. So doth *David* in the Text ; *Thou hast girded me with strength to battle : them that rose up against me, thou hast subdued under me, &c.*

Without doubt, this *Israels* King, a Warriour from his Youth, had a great Host, an Army sufficient to Invade, and subdue a far greater Country than his own ; yet he looks off from them, and Subscribes all their Successes and Victories to the hand of God. Not my mighty Host, but thy Almighty hand : said *Moses*, *Jehosaphat*, *David*. God affects not Social Glory ; the dividing of the praise, forfeits the Mercy. He that doth all in us, and for us, expects justly the Praise and Glory of all from us. Our *David* acknowledged (*ver. 14, 15.*) of this Psalm of Thanksgiving ; *The Lord thundered from Heaven, the most high uttered his voice : He sent out arrows and scattered them ; lightning, and discomfited them.* Therefore (*Psal 115. 1.*) *Not unto us, O Lord, not unto us, but to thy Name give glory.* Here is a double Negative, and no more than need ; For there is a double danger of the Creatures Invading the right of Heaven, and Sacrilegious Usurpation of Gods peculiar Praise. Let us therefore Look off from Armies, and Navies, from the prudent Courage and Conduct of Men, and see the hand of God in all the great and marvellous things wrought in the midst of us this day.

(2.) 'Tis decorous and suitable to great Mercies, to have hearts filled with a joy and cheerfulness answerable to them. Praise is comely for the upright. As it would be our Sin, not to be merry when God Smites and Rebukes us ; so will it abound to our joyce, when he Cheers and Comforts us. 'Tis not our Liberty onely, but our Duty to re-
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joyce in such works of Mercy as these are, (*Isa. 65. 18.*)
*But be ye glad and rejoyce for ever, in that which I create, for
 behold I create Jerusalem a rejoycing, and her people a joy.*

(3.) Then have we a becoming Sense of great Mercies, when those Mercies kindly thaw, and melt our hearts into repentance for Sin, and a Sense of our great unworthiness of them : When we abase our Selves, under exalting providences. We greatly mistake our Selves, if we think *England* hath obliged God to be thus peculiarly favourable to it. 'Tis astonishing to think, that a Nation so swarming with Swearers, Drunkards, Profaners of the Sabbath, and all other Debauches and Exorbitances (not to name Atheists and Scoffers at all Practical and serious Piety ;) that notwithstanding these, she should nevertheless be thus Favoured, Delivered, and Exalted in Mercy above all the Nations round about her : it is astonishing, very astonishing.

(4.) Then do we answer the voice of Mercy, and discover a suitable Sense of it, when it strongly obliges us to new Obedience, and more exactness in walking with God for the time to come. We find an excellent Example of both these Effects of Mercy : *Viz.* Repentance of past Sins, and resolutions for new Obedience (*Psal. 79. 8, 13.*) *Remember not against us our former iniquities* (saith *Ajaph*) that was the frame of his heart as to past Sins ; and then (*ver. 13.*) as to the future, if he would Let the sighing of the Prisoners come before him, and deliver those that were appointed to dye (*ver. 11.*) then (saith he) *We thy people and the sheep of thy pasture will give thee thanks for ever, we will shew forth thy praise to all generations.*

Dear Christians ! Our God this day calls us to our knees, (tho' it be a day of Thanksgiving and Rejoycing.) He expects to see our Tears upon our Checks for our former Sins, and that we bind our Selves to our God with these Bonds of Mercy ; never to return any more to folly. 'Tis not Bells and Bonfires will do our business, nor Loud-sounding

Huzza's and Acclamations (yet these are innocent Expressions of an outward and publick Joy ;) but tis Repentance for our past Enormities, and new Obedience that God looks for at our hands.

Lastly, Then do we Act becoming the great Mercies of God, when Mercies already brought forth, do encourage and Strengthen our Faith for those that remain still in the Womb of the Promises. So it was with *David* in my Text ; and Oh that it might be so with us all ! the greatest, the best Mercies are yet to come ; but those that we bless God for this Day, are pledges and earnest of them. You see them not, neither did you see these many Months ago ; hath he caused these Mercies to be brought forth, and will he shut up the Womb ? hath he done things we looked not for, and shall he not be trusted further than we can see ? As the Head of the *Leviathan* was served unto the *Israelites* Table in the Wilderness, garnished about with rich experiences of the goodness and Faithfulness of God : So, much so are the Mercies and Deliverances of this Day to be improved, for the encouragement of Faith, for further and future Mercies. The Conquest of *Ireland*, with the several Victories at divers times since, in one Place or other, I speak with assured Confidence (if our sins prevent it not) do portend the Total destruction of *France*, with all our *Papish* and *Jacobite* Enemies. Now by way of Improvement somewhat, and I have done. I shall make a threefold Use of the Point before us. The (1.) Of Instruction, or Information. The (2.) Of Caution. The (3.) Of Counsel. By way of Information.

(1.) I cannot but hint this one thing to you, that my Text this day is Literally made good in our Royal *David* : One as eminent for the defeat of his Enemies, as his exemplary piety. If potent *France*, unnatural King *James*, the bigotted *Jacobites* and Blood-thirsty *Papists* be considerable Enemies ; these, these has he pursued, and pursued again, and again. Shall I say, from *Holland* to the *West*,
C
and

and the *West* to *London*, I shall say it, for it is but truth, from *London* to *London-Derry*, from *London-Derry* to the *Boyne*, from the *Boyne* to *Agrim*, from *Agrim* to *Athlone*, from *Athlone* to *Slego*, and from *Slego* to *Limerick* : still Destroying, Consuming, and Wounding them that they could not arise : yea, they are fallen under his feet. How often hath our Victorious King *William* pass't and repass't the *Waters*, in pursuit of his Enemies? and Travers't *Flanders* to find them out?

I need not be ashamed to speak of the Battle of *Larven* (in *August Anno. 93.*) So far from being disadvantageous, that it was a great advantage to our *King*, and the Duke of *Bavaria*, (consult the Intelligence, and you will see the particulars.) The *French* Army, as terrible as it was, received there and then, a great Check, as to all the Attempts which it threatened, and once Attackt the Confederates to gain a Victory, not much less Fatal, than a perfect Defeat.

I need not put you in mind how *St. M's* was Rans'd, and *Quince Fort* Demolisht, not to name the Prisoners taken, the *November* following. I shall not omit *Brest* (a place not inconsiderable to the *French*) which shall be the next in the Catalogue of the Enemies pursued by His Majesty, the King of great *Britain*; which tho' not destroyed and consumed: yet the very Attempt (*June 94.*) distract such a Consternation among the People, that they were in continual fears, not knowing where the Invading Enemy would make his next Efforts; seeing him for some time hovering about their Coasts, and watching all opportunities. While *M. Tourville*, with his *Invincibles*, *Terribles*, *Royal* *Ships*, (dreadful Names indeed, to any but the *English*) is forced to abandon the Defence of his threatned Country, and break into the *Mediterranean*, to Pyrate upon Merchant-Men, not daring to look the *English* Navy in the Face.

Was not the City of *Diepe* reduced into ashes, in the same Year? and did not *Havre-de-Grace* undergo almost the same Fate? not to name *Granville*, for fear of disoblinding the

French King too much, who cares not to be put in mind of His ill Successes. *Calais* it self (more then Threatned by *Sir Cloudsley Shovell* (Sept. 26. 93.) (for then 30 or 40 Houses were Burnt down by him, and others Ruined?) and Attackt by the Lord *Barkley* (in August 95.) at the very time (if not Laid flat and Burnt to Ashes) is not a little endamaged by the Courageous *Beaumont*. Thel I must forget *Namur*, Retaken by Valour, at first taken by Treachery: the usual refuge that *Louis Le-grand* flies to; which our King *William* abhorres and abominates. Is there an hard knot to Cut: then will our *Alexander* attempt it. Is the Siege of *Namur*, a design becoming the Courage and Martial Experience of a Valorous and Warlike Prince: it shall then be undertaken by our King *William*.

'Tis not long ago, that the *French* made themselves Masters of that Place, which was then lookt upon as one of the greatest Fortresses of the *Low-Countries*; since which time there has been nothing omitted by the King of *France*, that all the industry of Humane Art could invent to render it yet more impregnable by New Fortifications, and additional Out-works. Nor could it be said to be a Garrison, but a compleat Army, Consisting of all the best, both General and Inferior Officers, and all the choice and flower of the Troops of *France*: and furnished besides in great abundance with whatever could be useful and necessary for the Preservation of it. Upon which the *French* (in their proud and vaunting way) did set up this Inscription over one of the Gates of the Castle, *reddi non vinci potest*: Restored it may be, Conquered it cannot be. But when He went about it, soon did our Victorious King *William* Convinced them, that the Arms of *France* are not Invincible, nor Her prosperity infallible; and thereby hath added one Testimony more to confirm the Point in hand, *I have pursued mine Enemies and Destroyed them, and turned not again until I had consumed them, and I have consumed them and wounded them, that they could not arise: yet, they are fallen under my Feet.*

But by way of Objection, some may say, what are they Destroyed, Consumed, not to rise more? Surely this cannot be true, for then how should a Descent be design'd, and an Assassination attempted. To which I Answer,

Heaven, they see, will not favour them, to Hell therefore they will go to promote their own interest, and carry on their Wicked Designs: and what they cannot do by Valour in the Field, they (with the Mole, or rather that Arch-Rebel the Devil, will work under Ground) and endeavour to effect by dark and hidden Stratagems; by Fraud and *Jacobine* Treachery.

A Traitor works by Fraud, as a Rebel does by Force, and in this respect is more dangerous, because there is less Stock to set him Up: Rebellion must be managed with many Swords, Treason to his Princes person may be with one Knife, one Pistol.

But I wish, the one and the other would lay to heart, that generally their Success is as bad as their Cause, being either Detected before, Defeated in or punished after their part Acted. Detected before; (shall I say? Either by willfulness or weakness of those which are privy to it; for a Fleeter of Treason (*Fallers Prothaine State* p. 418.) Puts his Head into the Halter, and the Halter into his hand to whom he first imparts it: I shall rather say) by the providence of God, and His tender care of Princes and Crown'd Heads; to whom he gives the Necks of his Enemies, that they might destroy them that hate him.

2. I shall take Notice of the horridness of the Conspiracy against His Majesty. Of all the Conspiracies, Ancient and Modern, that History makes publick to our knowledge, this was the blackest, and the foulest, the deepest laid, and by the most illustrious Contrivers that ever was in the World. The Plot consisted of an assassination of the King, and an intended Rising at Home, seconded by an invasion from Abroad. Now is it not an odd Case (my beloved) when a Prince foregoing all the pleasures

Pleasures of a Sovereignty that might be grateful to him, in exposing Life and Limb abroad, not only against the particular avow'd Enemy of this Nation, and against the Common Foe of *Europe*, but the Common Adversary of all *Christians*, that there should be those at Home, who though Natives of the same Mother Country, and Professors of the same Religion, should both hold Correspondencies, and enter League with them for the Assassinating their own King and Sovereign.

A King (I may truly say) the Darling of Heaven; for we cannot be insensible of the particular care the Lord our God takes of him: A King, Terrible to his Enemies, Obliging to his Friends: A King, whom the Warlike King of *France* dares not Confront in the Field; nor is *Boufflers* himself able to stand against him: A King, much Greater than *Jemis* the great (being Eminent for his Worth and Goodness) whose Arms cannot longer be accounted invincible, so long as *Englands* Monarch takes up the Gantlet against him. This by way of Information.

II. By way of Caution.

(1.) *Meddle not with them that are given to charge*; avoid their Company, have no Fellowship with them, come not near their Cabals; enter not into their Secrets. The reason why some shrink in their Loyalty is because they Herd and mingle with those, who are disaffected to their Prince. Many Hundreds in *Absholoms* Conspiracy, had no Original Design against *David*, they had no black Intentions at the first, but were wheedled into down-right Rebellion, by Associating with designing men. For the Conversation of a Rebel is like the Plague, it carries infection along with it, and exposes a man to open danger of being poisoned with the same Principles, and of being brought into the same Condemnation. For by this means the Devil draws him into Engagements, and gets the hank over him, so that he who at the first was unwary onely,

at last becomes wretchedly wicked : Upon which *Solomon* gives every well meaning Man this Seasonable Advice, not to meddle, not to Combine, not to converse over-familiarly with them that are given to Chagrin. (*Prov. 24. 21.*) *My Son, fear thou God and the King: for he is given to them that are given to chagrin.*

(2.) *Check all Atheistical Thoughts from this Experiment of the hand of God, for he is able to destroy his people and their destruction.* *Job, turn thee away that judgeth in the Earth, (Job. 38. 11.)* Great and Notorious is the Atheism of these times; all serious Piety is mock'd and ridicul'd, the very Existence of a Deity and Divine Providence, is deny'd by some. But would Men open their Eyes, and observe what is before them this day, they would see enough to stop the Mouth of Atheism for ever. Are these fortuitous Hitts and Accidents, or the effects and productions of the wise and bloody Counsels of Heaven? The Lord is known by the Judgments that he executeth; but when his Hand is lifted up, Men will not see. It was not our Sword, nor our Bow, but it was God that saved us from our Enemies, and put to Confusion them that hated us. By this we may know that it is God alone, *and besides him there is no Saviour* : When he Commands and Creates Deliverances, and we are saved, so as by Fire, by the very Means that would have destroy'd us : He must be Blind that cannot see it, and may he be Dumb that will not say, *This hath God done.* This by way of Caution.

III. Lastly, My Counsel or Advice shall be, *That we Pray for the Kings future Welfare; and that we Praise God for his past Deliverances.*

(1.) *That we Pray for His future Welfare.* *Daniel* was not a Stranger hereunto, who notwithstanding his Sufferings by *Darius* the King; yet he gives him this Loyal and Pious Salutation, (*Dan. 6. 21.*) *Oh King, Live for ever!* He prays for him, wishes him both length and prosperity

of Life here, and eternal Life and endless Felicity hereafter. He upbraideth the King with Tyranny and Oppression: He charges him with the Cruelty of his Judges. He threateneth him not with Vengeance and Judgments from God, but with the Sentence of his own Conscience. The Prophet doth he denounce Sentence of Deprivation, and cast him (as the *Pope* did against King *Henry*, for the death of *Becket*, a *Rebellious* Priest: but forgetting his wrongs, and forgiving his afflictions, he lends up a devout Prayer for his Life and Welfare.

This doth the Lord require of us in an especial manner, (1 *Tim. 2. 1, 2, 3.*) *Exhort therefore that first of all, supplications and giving of thanks be made for all men, for Kings, and such as are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour.* And the Fifth Commandment doth lay a necessity upon us in this respect, and we be to us if we be found wanting. The King is our Publick Father, *Pater Patrie*, our Countries Father; and it is one chief part of the Tribute of Honour we owe to our Superiours, our humble and hearty Prayers. It hath therefore been the constant practice of the best and choicest of Gods Servants, always to make Conscience of this Duty, even to, and for bad Kings. *Nero*, that *Unhuman* sanguine monster, that *Leop* *fact* *in* *his* *beast*, a Monster for Cruelty, and almost all kind of wickedness, was Emperor when *St. Paul* wrote his Epistles to *Rome*, wherein this duty of Praying for Kings, is so fully enjoin'd.

And *Jehoiada* and his sons, good men, and Ministers of the Lord, at the Crowning of King *Josiah*: *They* Prayed a great while, as the *Law* *saith* (1 *Sam. 10. 8.*) *God gave to King*. Yea, the Church and People of God, even when in *Babylon*, prayed for the Peace of it; and after their return, did offer Sacrifice for the Life of the King, and his House. And the mutinous and discontented Persons at *Sauls* Inauguration, are branded with that indelible Character of Ignominy and Reproach; *Sons of Belial*.

A Thanksgiving Sermon.

He *loved him*, saith the Text, (*Jer. 27.*) and brought him *present*. Truly (beloved) there can hardly be a greater delight shown by a Subject to his Sovereign, or greater Injurie to him, than to neglect to commend him unto God in his Prayers; than to refuse to Pray, or to join with others in praying for his Peace and Safety. As, on the other side, we cannot express our Love and Affection to our Pious and Gracious Sovereign better, than in frequent plying the Throne of Grace on his behalf; or than in humble and fervent Prayer for his Life and Prosperity: And for his Happiness, Temporal, Spiritual and Eternal. If we love our King truly, true love will constrain us to pray for his long Enjoyment of his Kingdom here on Earth; and for his Everlasting Possession of a far better Kingdom in Heaven hereafter. I dare say (dear Christians) that he that thus once prays for His Majesties Health and Prosperity; His Majesty is more beholden to him (and I'm sure doth think, and account himself to be so :) than to one that shall drink his Health an Hundred times. Let us therefore shew our Love to our Sovereign, by praying for his Safety and Salvation. Indeed (beloved) to say the truth, it is but an equitable Retaliation that we should thus pray for him, who takes so much care for us: He is laden with the Burthen of Cares for our Safety and Preservation.

A Throne is not so soft a Seat as most think; for a *Thorne* is its Lively *Anagram*. We onely see the shining outside of a Crown; but feel not the harsher Lining of its inside; nor the pressing weightiness, with which it Loads as well as Adorns: If we did, we should Envy less, and Pray and Lity more. If therefore our Burthen bows him down, is there not all the reason in the World we should do what lies in us, to support and stay him up; and by our Prayers Prop up his Hands (as *Aaron* and *Hur* did those of *Moses*) that they may be steddy in the Management of our Concernments: the great and weighty

Affairs both of Church and State, Thus you see, that as there is Cause more than enough, that Prayers and Supplications should in a special manner be made for Kings, and all that are in Authority : So

(2.) *There must be also a giving of Thanks :* This is our Duty as well as the other. We must bless God for His Majesties Late Deliverance, which indeed is the proper Work of the day ; and to rejoice in his Safety and Prosperity as much ; yea in many respects more than for our own.

Indeed (Christian Brethren) if we do but look back at the many great and insupportable Miseries, that in our time this poor Nation hath groaned under : Shall I say in the forced Absence of our Gracious King *Charles* the Second, through the Tyranny of Cruel Usurpers and Oppressors ? This I might put you in Mind of, but I shall not insist upon it : Having at this Juncture a fresher Cause of Thanksgiving, even the Preservation of our most gracious King *William* ; shall I say, from those Manifold Perils he was in at divers times, at the several Campaigns in *Flanders* ; and his narrow Escape (at one time) when the very Bullet struck His Breast, the Seat of Life, and yet he himself was wonderfully preserved : And at another time, when a Cannon Bullet (as if it did him Homage) Kiss'd the very place His Majesty just before had left, which if he had been there, had certainly destroyed him ? Many other Instances might be produced, but these may suffice to confirm what I am urging : that we are now enforced to confess, that if any other Nation under Heaven had cause to bless God for any Temporal Mercy or Deliverance, we in this Nation have abundant cause of Thankfulness, for our Sacred Majesties Welfare.

Alas (beloved) what Tongue is able to express the Misery we were reduced to, by the late Civil and Intestine Wars ? How was Peace destroyed ? Plenty banished ? Trading decayed ? Order Confounded ? Laws subverted ? Truth

vanished? Orthodox Ministers Condemn'd? Lawful Magistrates extirpated? Servants Rode on Horses, and Princes went on Foot. What Rapines and Plunderings were in every Corner of the Land? What Traps and Snares were laid, for the Liberties, Estates, yea, Lives of those who refused to sacrifice Conscience and Loyalty, to the Lusts and Interests of Cruel Usurping Oppressors? Was not the Land become an *Akeldama*, a Field of Blood? Our King horribly and barbarously Murdered at his own door? That Royal and Sacred Head cut off, that we ought to have defended and kept on with the Hazard of our own dearest Lives. And so fell the Crown from our Heads, and great Wo unto us, because we have sinned.

Our real Friends were few, our treacherous Enemies many, our Designs failed, our Hearts fainted, our Miseries were of many years Continuance, we had no Prophecy to Predict, we wanted our Signs, neither knew any man *Quam diu* — how long our dismal Night of Misery would continue on us: and our eyes even failed us, with looking for the Salvation of God. I need not tell you what were our Circumstances in King *James* the Second's Time: All that I shall superadd is, that when we were most Hopeless, Helpless, our Enemies highest, and we lowest, they armed with Power and Treasures, full of Might and Dignity, and to all humane and outward Appearance seemed fixed like Eternal Mountains, and Everlasting Hills; yet then even then was the Lord seen in the Mount; and our Necessity was his Opportunity. The Wicked were snared in the Works of their own hands. Now that the Lord should so unexpectedly, and undeservedly free us from all these Miseries: That God should turn our Captivity so suddenly, and so graciously; and should set our King upon his Throne, with so high testimonies of National Affection and Subjection to him: Are not these great things? things worthy of everlasting Thankfulness and Praise? That all these things should be so wonderfully brought to pass with